

# The Athenian Mercury.

Tuesday, October 30. 1694.

Quest. 1. **I**n the Account of Mr. Mason's Life and Death, &c. publish'd last week. In page 10. 'Tis said, viz.

" Since the writing of this Account, how they then stood upon Mr. Mason's Death, we have received this following Relation of their present Circumstances; " Instead of breaking, as 'twas expected, upon Mr. Mason's Death, they continue still together, and are resolved so to do, fully perswading themselves, that they shall see a full issue of their expectations, according to the afore said Scheme laid down by Mr. Mason; they continue together in a body at Waterstratford, and resolve to do so till the 25th of November next, the utmost Time which, by Law, Mr. Mason's Relations can keep the Living; and to that purpose have lately laid in a New store of provisions; and upon their being ask'd, what they design when that Time is expired? Their answer is to this purpose, That they shall have no occasion for the place after that time, as fully believing Christ shall come before — Thus far this N A R R A T I V E. Now Gentlemen, your Thoughts are desired upon the present state of Mr. Mason's Followers, as also upon the Account that is given of his Life and Death, in the afore said Narrative?

Ans. The Original Paper drawn up by a Reverend Divine, giving an account of what was taken by several that were at Waterstratford, from Mr. Mason's own mouth, and others deputed by him. As also the Original Letters and Poems (writ with Mr. Mason's own hand) incerted in this Relation, being now in the hands of the Publisher (where they who please may peruse them) there's none have any reason to doubt of its being an impartial Narrative.

Which is now publish'd to prevent false Reports, and to contradict those lying ones which have been so industriously spread abroad concerning Mr. Mason, whose Life and Conversation we think as well worth remarking as ever any man's was.

But for more convincing proof of Mr. Mason's exemplary Piety, we refer you to his Christian Letters and Poems annext to the Account of his Life; as also to that Sermon of his, which was lately printed entituled *The midnight Cry*, &c. of which the world has seen a fifth Edition in a little time. As to our sentiments upon the present state of Mr. Mason's Followers, 'tis this, That we doubt not but some little time will convince them that they are in an Error.

Quest. 2. Having vindicated you several times of late (concerning your Mercuries) some affirming the Bookseller proposes and answers most of the Questions therein contained, but 'tis my opinion most of them are of your own Coyn, if therefore either side be wronged I desire to know, and also which are the greatest fools, the Authors, Publishers, or Buyers?

Ans. Our design in publishing these Papers, being entirely to oblige the World, we should not attain the end we propose to our selves if we answered every idle Question that is sent us, therefore we might very well let this Question pass; but as 'tis a piece of charity to make a Wise man of a Fool, we'll return you two or three words to it: First, Good Sir, if our Papers have any thing useful in them, it matters not whether the Bookseller be taken for the Author of them or not, we shall none of us be solicitous about it; therefore your

Vindication is very unnecessary. 2dly. Nor can we think our selves wrong'd tho' our papers should be attributed to others, so long as we don't desire to be known. 3dly. As for that you want to know which are the greatest Fools, the Publishers or the Buyers, it's too difficult for us to determine, yet the Case would be plain if the Buyers were all like you.

Quest. 3. I have always lookt upon Bishop Laud as a very learned and pious man, and the more I have examined into his Writings, the more cause I have had to be confirmed in my opinion; and have never heard any thing to the contrary till lately, reading a little Discourse, I find him accused of Hypocrisy, that he was a disguised Papist, which this Author says, was very evidently seen in some of his Works, where he seems to own the Supremacy of the Pope, and allows of Purgatory, and prefers the Decision of Councils before the Sacred Text, and calls the Church of Rome an Orthodox Church, recommending it for its Antiquity, and affirming it to be most safe to be in its Communion, since all allow Salvation to it; but that allows none to those of contrary Opinions; but this Author does not cite the place he had these Passages from, and whatsoever I have read of his writing I find nothing of this kind in it, yet am something dissatisfied that I am not able to clear him of these Accusations, and therefore refer myself to you as the most likely persons to assist me in this case?

Ans. 'Tis very probable this Author grounded his Calumnies upon some mistaken Relation he might have of a Book the Bishop Printed, being an account of a Conference between him and a Jesuit, named Fisher, concerning some Matters of Faith, wherein indeed he Discourses upon all these Subjects, but after a different manner, of which we shall give some short account, and refer those that would be more fully satisfied to to the Book it self. The Bishop after having given a little Abridgment of the Ecclesiastical Government, from the Conversion of the Emperours until Charlemain, says, that the Empire being divided into divers Diocesses, which contained many Provinces, wherein there were several Bishops, the head of the Diocess was called *Exarch* ἑξαρχος, or Patriarch, and the chief of each province *Metropolitans*, under whom the Bishops were. He shews that there were in each Diocess this Subordination, but maintains that there was none out of the Diocess, that they acknowledged as superiour, and that all the difference that could be between the *Exarchy*, was only an *Honourary* one, which gave no particular Authority to those that the rest gave place to. He is so far from believing Purgatory, that he Refutes *Bellarmin*, who maintain'd, that all the Greek and Latin Fathers, from the time of the Apostles, have constantly Taught the Doctrine of Purgatory; and amongst all the Cardinal cites, as *Tertullian*, *St. Cyprian*, *Origen*, *St. Ambrose*, *St. Jerom*, *St. Gregory*, &c. He proves, That *Origen* only taught it, who, he believes, was the first inventor of it amongst the Christians; he says, 'tis true, *St. Austin* affirms Purgatory in some places of his Writings, formally denies it in others, and appears to doubt of it in many passages, of which he brings some instances of his own words; in one place says *St. Augustin*, 'Tis certain that the Souls are purged after this Life. And in another, *The Punishments of the Righteous begin no more after Life, but end here, and the Soul goes immediately to Paradise*. And again he says, *It may very properly be ask'd, if there is such a place? And that it may be there*



it, &c. So that instead of believing this Doctrine, the Bishop has discovered the Absurdities of those that received it, and endeavour'd to prove its Nullity. All that he speaks in favour of Councils is, that when the sense of the Scripture is doubtful, the best Judges of it is an universal Council Legitimately Assembled, altho, says he, it be not infallible; but adds again, That now considering the diversion of the Christians, 'tis almost impossible that such an one should meet together; and that this remedy cannot be made use of, to reunite the Churches, the clear passages of Scripture may suffice to maintain the unity and certainty of the Faith, in things that are absolutely necessary to Salvation; but as for those that are obscure, and which consequently are not necessary, we ought not to dispute so far as to cause any division amongst us. St. Hilary speaks to the same sense, *Non per difficultes, nos Deus ad beatam vitam quaestiones vocat, &c. in absoluto nobis & facili est eternitatis; Jesum sustinuit a mortuis per Deum credere, & ipsum esse Dominum confiteri, &c.*

When Elizer urged that upon the Bishop, that the Protestants confessed Salvation might be had in the Roman Communion, the Archbishop makes use of this distinction, that for such as through ignorance were not capable to discover the Errors of this Church, who embraced the fundamental points, and lived an holy Life, there might be some hopes of Salvation; but in respect to them who were Learned enough to perceive the corruption of the *Romish* Doctrine, there was much less to be hoped, and that in general, they are in great danger of Damnation. And our Bishop, instead of taking any Advantage from the charitable Opinion of the Protestants, reproaches the *Roman Catholics* for it, and accuses them of imitating the *Donatists*, wherein they draw advantage from the Moderation of the Protestants. The *Donatists* maintained that the Baptism of other Christian Churches was void, and these Churches confessed that that of the *Donatists* was good. Upon which these Schismatics took occasion to say, that it was more sure to Joyn with, and be Baptized amongst them, since the Validity of their Baptism was acknowledged on all sides, whereas they doubted of that of the other Christians. 'Tis true, the Arch-bishop calls the *Roman Church* a true Christian Church, but afterwards explains the difference between a pure and Orthodox Christian Church, and a true Christian Church, that was impure and sullied with Errors, in which last number he places the *Roman Church*. And he is so far from giving her the precedency as to age, that he Expressly says, The Churches of *Jerusalem* and *Antioch*, were Founded before that of *Rome*. Nay, farther, that 'tis very probable that the Gospel was Preached, and the Sacraments administered in *England*, before there was any Church established at *Rome*. He says, That St. *Gildas*, who lived in *Justinian's* time, and is the most ancient *English* Author that we have, and very much esteemed amongst the Papists, says expressly, *That the Christian Religion was received in England, \* tempore, ut scimus, summo Tiberii Caesaris, about the end of Tiberius's Reign.* And 'tis well known that St. Peter was in *Judea* a long time after the Death of this Emperour; so that *England* does not owe her conversion to St. Peter, nor to the *Roman Church*, which was not then form'd.

Thus from the Bishop's own Writings we have endeavour'd to vindicate his Opinion; whereby the mistakes of his Enemies very plainly appear; and as to his honesty and piety, we never heard it objected against but by prejudiced persons.

#### Advertisement.

**T**he Third Volume of the Compleat Library, containing an Historical Account of the choicest books printed in England, and the

*Foreign Journals*, for the months of *January, February, March, April*, is already publisht, with the state of Learning in the world: But many Gentlemen that were wont constantly to take in this monthly *Compleat Library*, being gone into the Country, 'tis designed that the *Compleat Library* for *May, June, July, August, September, October, November* and *December*, shall be publish'd all together at the end of the Year, with an Alphabetical Table, to compleat this *Third Volume*, and shall contain all the Valuable Books publisht from time to time; as also the state of Learning for every month. After the finishing this 3<sup>d</sup> Volume, this *Journal of Books* shall be continued monthly, as formerly.

**O**bservations on the *Venerical Disease*, in which is shew'd the several ways of Receiving the infection, and the signs when received, with the dangerous effects of it, and the mischiefs done by ignorant persons, who pretend to several ways of curing it. With the true and safe way of curing the said Disease, and all the Accidents that attend it, by Charles Pester, Chyrurgeon. Price bound 1 s. Sold by the Author at his house in *St. Martins-Lane*, 4 doors from *Newport-street*, and by no other.

#### The Double Chance.

**T**O be drawn at twice, wherein all that shall not have Benefits the first drawing, shall have their Tickets that arise with Blanks, put into the glass again, and drawn a second time, in which there will be but about four to one against them to recover their money again. And whereas a thing of this kind cannot legally be prosecuted without License from the Patentees of the *Royal Oak*, we thought fit to insert, that we have a License under the Seal of their Office, the advantage of which, and the Fairness of the drawing, does encourage people to come in so fast, that we design to shut up the books the 5<sup>th</sup> of *November*, not doubting but they will be fill'd by that time, or sooner.

**T**HE Sale of fine *Indian Goods* propos'd by Mrs. Lloyd, at the Picture-shop at the corner of *Fleet-Bridge*, amounting to 600 l. at 5 s. per Ticket, will be drawn the 12<sup>th</sup> of *December* next. And if the books, being not yet full, are not fill'd before the time of drawing, the said Mrs. Lloyd does hereby give Notice, she will notwithstanding draw off proportionably all the Tickets that shall be then taken out. Any that are willing to see the mixing of the Tickets, may come two days before the drawing. Tickets to be had at the place of Sale.

**A**ny persons concern'd in the *Million Adventure*, that desire to know whether their Numbers be drawn, may be satisfied from the first drawing, every day during the time of drawing, if they send the numbers of their Tickets in writing any time before 7 of the Clock at Night to the places hereafter named, leaving 2d. for each five numbers, and so proportionable for a greater Number, which Numbers are examin'd, and answer'd, and may be had at the same places, by 9 of the Clock each succeeding morning.

Places appointed to receive them are the *Cumberland Coffee-House* at *Charing-Cross*, *Tom Urwin's Coffee-house* in *Russel-street*, *Covent-garden*, *Squire's Royal Coffee-house* in *Fullers Rents, Holbourn*, *Pemberton's Coffee-House* in *Red Lyon-Cours* in *Fleetstreet*, *John's Coffee-house*, next door to the *Nags-head Taven* in *Cheapside*, and at the *Jamaica Coffee-House* in *St. Miles Alley Cornhill*.

At the *Golden-Ball* in *St. Jones's Court*, near *Clackenwel*, *Lives Doctor Mosse*,

**W**HO hath Obtained the only most Sovereign and excellent Cure for the Gout, *Viz.* A Balsam which in a moments time takes away the Pain, be it never so exquisite and intollerable, strengthening and restoring the Joynts or members Afflicted, to their perfect Vigour, Form and motions, the said Balsam, with a Box of Pills, being the most Absolute Specificks for Curing and Defending both Internal and External Parts, from that miserable Distemper, ever yet published or made manifest by any.